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THE LIBERATOR.

☞ 'Be of good courage, brethren! Christianity is shaking off its dust; the rottenness of the whited sepulchres is coming out; the Gospel is resuming its healing power; there *is* balm in Gilead; there *is* a physician there. The moral sense of the world is awakening;—Despotism is quailing—Falsehood is uncovering—Truth is about to triumph—Liberty to be restored—and *Prejudice*, that fiend of darkness, that bane of the earth, that brand of the white man, searing him with infamy; that bane of the black man, tightening his chains or condemning him to exile—*Prejudice* shall be abolished, and over it, as over Babylon, soon shall be written, "Prejudice, the tyrant of the tyrant—the waster of the poor—the liar—the coward—the mother of abominations, is fallen, is fallen!"'—CHARLES STUART.

[From the Genius of Temperance.]

Western Reserve College, Feb. 22, 1833.

MESSRS. GOODELL & HINES:

On what grounds can the course, pursued by the conductors of our leading religious journals, respecting the points in discussion between the abolitionist and anti-abolitionist of our country, be justified? Why do they withhold from their readers, facts, the most interesting and important, relating to such points;—facts which must have arrested their attention, and which, they could not but see had a vital bearing on the object of the discussion?

Facts have been collected and arranged, and published in Great Britain, which make it certain, that the immediate emancipation of the slave must be followed by consequences the most happy, both to himself and to the community, with which he may be connected.—In an attractive and impressive form, these facts have reached this country. A few hearts have felt their power, and rejoiced in their refreshing influence. But why have they been overlooked by the great body of our editors? Why have they not been urged on the attention of the public? Are such facts unwelcome to the hearts of our religious editors? Do they choose to cling to the prejudice—as absurd as it is cruel—that our colored brethren, now in bondage, are incapable of feeling the restraints and enjoying the benefits *of law*, and must therefore be cut with whips and crushed with chains? Do they delight in the repetition of the miserable, stale slander, that the slave would express his gratitude for the benefit of freedom by cutting the throat of his liberator?

Good men, it might reasonably be expected, would eagerly seize upon every fact, placed within their reach, which was adapted to wipe off from the character of a large mass of oppressed humanity, any undeserved reproach, with which it had been stained; and expose with trumpet tongue, the malignant feelings and cruel designs in which the calumny had its origin. Benevolence, unchecked in its natural tendencies, could not fail to place them in this attitude. Must they not rejoice to see their brother vindicated from the foulest charges, which wicked prejudice and deep malignity had fastened on him?—especially when these charges, industriously circulated and loudly reiterated from one end of the land to the other, are the leading apology for the stripes and chains, to which he is subjected?

I know not how to repress the emotions—disgust, sorrow, indignation—which this subject awakens within me. A foul conspiracy [illegible] seems to have been formed in the country;—to slander him, revile him, tread him under foot.—A tyger's skin is thrown upon him; and then, what a rush of men and dogs!

Some time last November, the editor of the Boston Recorder inserted in that paper a paragraph from the London Christian Observer on the subject of Colonial Slavery. This paragraph was pregnant with thoughts fitted to reach the inmost heart of every reader. He could hardly help feeling a burning desire, to see the facts referred to in the extract, clearly and fully spread out before him. Marked allusions were made to events, stupendous and imposing, from which results, equally grand and beneficent, were confidently expected. In a few editorial remarks, with which the paragraph was introduced, Mr Tracy acknowledges, that 'every month brought him new indications of an approaching decisive movement in England, respecting negro slavery.' And yet, with the exception of the extract from the Christian Observer, what good have his readers gotten from these unutterably important indications? Why has he maintained a dead silence on a topic in which his readers had the deepest interest? Had they no claim upon him for the facts, which he hinted at? And yet probably ninety-nine of a hundred of the readers of the Recorder know almost as little of the movements of our British brethren respecting Colonial slavery, as they know of the politics of the people in the moon! And so they go on, publicly and privately slandering the poor negro; and comparing the designs of abolitionists in this country with the supposed design of a mad giant, who would recklessly uncap a volcano!

In the New-York Observer, the correspondent which that paper maintains in England, who I believe is a clergyman, can describe Scotch cart and bagpipe; but the great events, in which the destiny of thousands of enslaved men is involved—ah, that is another thing. Perhaps room might not be left for Mr. Danforth's letters!

Why have we heard nothing of Charles Stuart's pamphlets? why, nothing of Mr. Cropper's letter? why, nothing of the pamphlets, which, by a copious, well arranged induction of particulars, evince, that the immediate emancipation of slavery has always been found on experiment not only entirely safe but highly beneficial? If such pamphlets are not worthy of general credit and extensive influence, why are they not exposed and condemned? If they are comprehensive and impressive exhibitions of important truth, why are they not brought under the eye of the christian public? Why this deep silence?

Woe to those editors, who dare to conceal from their confiding readers those weighty truths, which must be known and embraced before public sentiment can be corrected! Is it from a regard for the design of the American Colonization Society, that they thus keep silence, where tones of thunder should break from their lips! Let them know, that an abused public cannot always be kept in the dark. Light begins to break upon the gloom. O Lord, how long before we shall rejoice in the full blaze of perfect day!

BERIAH GREEN.

TRADUCERS OF THE FREE PEOPLE OF COLOR, LOOK AT THIS!

The actual condition of the hundred thousand emancipated blacks and persons of color in the West India Colonies, certainly gives no reason to apprehend that if a general emancipation should take place, the newly freed slaves would not be able and willing to support themselves. On this point the Returns from fourteen of the Slave Colonies, laid before the House of Commons in 1826, give satisfactory information: they include a period of five years from January 1, 1821, to December 31, 1825, and give the following account of the state of pauperism in each of these Colonies.

Bahamas. The only establishment in the Colony for the relief of the poor appears to be a hospital or poor-house. The number passing through the hospital annually was, on the average, fifteen free black and colored persons and thirteen whites. The number of free black and colored persons is about *double* that of the whites; so that the proportion of white to that of colored paupers in the Bahamas, is nearly two to one.

Barbadoes. The average annual number of persons supported in the nine parishes, from which Returns have been sent, is 998, all of whom, with a single exception, are white. The probable amount of white persons in the island is 14,500—of free black and colored persons 4,500.

Berbice. The white population appears to amount to about 600, the free black and colored to 900. In 1822, it appears that there were 17 white and 2 colored paupers.

Demerara. The free black and colored population, it is supposed, are twice the number of the whites. The average number of white pensioners on the poor fund appears to be 51, that of colored pensioners 26. In occasional relief, the white paupers receive about three times as much as the colored.

Dominica. The white population is esti- [illegible] ed population was [illegible] the free black and colored amount to 3122. During the five years ending in November, 1825, thirty of the former class had received relief from the poor fund, and only ten of the latter, making the proportion of more than nine white paupers to one colored one in the same number of persons.

Grenada. This colony contained in 1825, 3486 free black and colored persons, and it does not appear that any relief whatever has been given to them during the five years for which returns have been sent.

Honduras. The free black and colored population, in 1824, amounted to 1750. The return of the Treasurer of the Colony is, 'that there are no funds raised for the support of the poor, there being so very few persons who are literally in distress from poverty; but such as are so are readily relieved from the public funds. The number of free persons thus relieved has varied from 6 to 8 during the five years.

Jamaica is supposed to contain 20,000 whites, and double that number of free black and colored persons. The returns of paupers from the parishes which have sent returns exhibits the average number of white paupers to be 295, of black and colored paupers 148: the proportion of white paupers to those of the other class, according to the whole population, being as four to one.

Nevis. The white population is estimated at about 800, the free black and colored at about 1800. The number of white paupers receiving relief is stated to be 25; that of the other class 2; being in the proportion of 28 to 1.

St. Christophers. The average number of white paupers appears to be 115; that of the other class 14; although there is no doubt that the population of the latter class greatly outnumbers that of the former.

St. Vincents. The white population in 1825 was 1301: the other class 2824. 'We have never had,' says the Governor Sir C. Brisbanes, 'any poor rate. The few paupers (always white) who resort hither, are supported from town funds.'

Tobago. The Governor, Sir F. P. Robinson, informs Lord Bathurst that 'there is no fund for assisting paupers except that of the Church (which does not amount to sixty dollars per annum) as there are no other poor people who require that kind of relief.'

Tortola. In 1825, the free black and colored population amounted to 607. The whites are estimated at about 300. The number of white paupers relieved appears to be 29: of the other class 4: being in proportion of fourteen to one.

Trinidad. The white population is about 3,500; the other class amounts to about 15,000. No funds raised for the poor.

In short, in a population of free black and colored persons amounting to from 80,000 to 90,000, only 229 persons have received any relief whatever as paupers during the years 1821 to 1825, and these chiefly the concubines and children of destitute whites: while of about 65,000 whites, in the same time, 1675 received relief. The proportion, therefore, of enfranchised persons receiving any kind of aid as paupers in the West Indies, is about one in 370: whereas the proportion among the whites of the West Indies is about one in forty; and in England, generally one in twelve or thirteen—in some counties, one in eight or nine.

Can any one read these statements, made by the Colonists themselves, and still think it necessary to keep the negroes in slavery, lest they should be unable to maintain themselves if free? There is clearly much more reason, on this ground, for reducing the poor whites, both in the West Indies and in England, to slavery, than for retaining the negroes in that state.

It is to be regretted that among the Parliamentary papers there are no returns of the comparative number of convicted criminals in the enfranchised and the white population, except one from Jamaica. As Jamaica, however, contains as large a population as that of all the rest of the West India Colonies united; this one will probably afford a tolerably fair estimate of the comparative quantity of crime in the two classes throughout the West Indies. The enfranchised inhabitants of Jamaica are considerably more numerous than the whites: and yet by a return from several of its parishes, ordered to be printed by the House of Commons in 1815, (No. 478,) it appears that the proportion of criminal convictions of whites and of enfranchised persons was as twenty-four of the former to eight of the latter.

Incontestable testimony, both public and private, has been given to the good conduct of the freed black and the colored people in many of the colonies. Mr. Steele, a considerable land and slave proprietor, in his answers to the queries of Governor Parry, gives the following account of the freed people in Barbadoes. 'It is in general obvious to any person of observation, that free negroes and mulattoes must apply themselves to some kind of industry, as they are never seen begging, either males or females; whereas the Island in general is pestered with white beggars of both sexes and of all ages, covered only with filthy rags; while the free negroes and mulattoes are well clothed and appear to be well fed. Many of the [illegible] penters and masons, [illegible] ants, and cultivate their tenements industriously. Two free black tradesmen, a mason and a carpenter, are militia tenants on the estate of this respondent, and labor on their tenements with their own hands, living with sobriety and good order. Several others rent small parcels of land in this neighborhood, and some of them by their industry have been able to purchase little freeholds, and build good habitations on them.'

Dr. Dickson, private Secretary to the late Honorable Edward Hay, Governor of Barbadoes, says of the same people, 'Of one thing I am as certain, as any man can be of a future event; that the generally peaceable, sober, industrious, and even sensible people of the free colored class in Barbadoes, about 5,000 in number, (he is speaking both of free blacks and mulattoes,) would thankfully receive and endeavor to merit any privilege which might be conferred on them. Above six-and-twenty years ago, I publicly declared my good opinion of them, which has since been corroborated by Mr. Steele and General Tottenham, and still more by their own general good conduct.'

Mr. Bickell, a clergyman of the Church of England, who lived six years in Jamaica, says, 'I am well aware it has been asserted that nothing but coercion can induce a negro to labor more than barely to raise enough for his subsistence. This is extremely erroneous: witness the great number of free blacks in the towns of Jamaica: in Kingston, they are most of them good mechanics, and work as regularly and as hard as white men in this country (England.) They also conduct themselves as well, can read and write many of them, and are more respectably clad than white men of the same class in England. In Port Royal, just the same; they are industrious and intelligent, and several of them have more, much more religion, than the low white men there, who affect to despise them. They are very anxious to get their children educated, and in Kingston, Spanish-Town, Port-Royal, and other towns, most of the free children can read and write. In Kingston, the church is thronged every Sunday morning, principally by free people of color and free blacks. There is but one church: on this account, the dissenters have four or five places of worship. The means by which some of these chapels were built, redound very much to the credit of the free people of color, free blacks and slaves of Kingston; for I was credibly informed that it was principally through the donations and subscriptions of these too much despised classes, that two of these buildings were raised.'*

In 1823, the Assembly of Grenada passed a resolution, declaring that the free colored inhabitants of these colonies were a respectable, well behaved class of the community, were possessed of considerable property, and were entitled to have their claims viewed with favor.

In 1824, when Jamaica had been disturbed for months by unfounded alarms relating to the slaves, a committee of the legislative assembly declared that 'the conduct of the freed people evinced not only zeal and alacrity, but a warm interest in the welfare of the colony, and every way identified them with those who are the most zealous promoters of its internal security.' The assembly confirmed this favorable report a few months ago, by passing a bill conferring on all free black and colored persons the same privileges, civil and political, with the white inhabitants.

In the Orders issued in 1829, by the British Government, in St. Lucia, placing all freemen of African descent upon the footing of equal rights with their white neighbors, the loyalty and good conduct of that class are distinctly acknowledged, and they are declared 'to have shown, hitherto, readiness and zeal in coming forward for the maintenance of order.' As similar Orders have been issued for Trinidad, Berbice, and the Cape of Good Hope, it may be presumed that the conduct of the free blacks and colored persons in those Colonies has likewise given satisfaction to Government.

* West Indies as they are, page 16.

[From the (N. Y.) Emancipator.]

FRIEND DENISON:—I wish to say a few words in the first number of the Emancipator. At some future day, I may enter more deeply into the matter, but for the present, I only wish to lay down a few plain, simple propositions, which I suppose every body can understand. Every subject has its alphabet—its *first principles*, its fundamental truths, which only need to be stated, in order to be understood and assented to. These principles, drawn out into their proper consequences, and followed into all their ramifications, constitute the true theory and practice on the subject to which they refer. With these views I submit the following:—

PROPOSITIONS ON SLAVERY.

I. That God has made of one blood, all nations, that dwell on the face of the whole earth:—that he has created all men free and equal, and commanded us to love our neighbors as ourselves.

II. That the Africans and their descend- [illegible] human beings; [illegible] them as such.

III. That every man has a right to reside in his native country, if he chooses, and that every man's native country is the country in which he was born!

IV. That no man's right to freedom is suspended upon, or taken away by, his desire to *remain* in his *native* country.

V. That to make a removal from one's *native country* a *sine qua non* of setting him *free*, when held in involuntary *bondage*, is the climax of moral absurdity.—Because,

It is an offer to restore an unalienable *right*, on condition of being permitted to restrain the *exercise* of that right, in one of its most fundamental and essential particulars.

It offers *freedom*, on condition that freedom of choice shall *not exist*; that the person made *free* shall not remain where he *chooses*, and reside where he *pleases*.

It offers to discharge a *duty*, by the perpetration of an act of *injustice*; to make *restitution* by a new *aggression*; to do *right*, with a reservation of the privilege of doing *wrong*.

VI. That the holding of men in involuntary slavery, and claiming them as property, is an aggravated breach of the eighth commandment; an immorality, *not* a misfortune.

VII. That the holding of slaves *now*, is as criminal as it was when the *first* slave was landed on our shores. Nay, in some respect *more* so; because,

Its criminality is now better understood;—the *accessary* process of *transporting* men into a state of servitude, being *then* deemed lawful, but *now* punished as piracy.

Because the slaves, by their labor, and that of their fathers, have *now* abundantly *refunded* the original price paid for them, and on *account* of the payment of which they were *then* considered in the light of property.

Because the right of our fathers to hold the fathers of our *present* slaves, for whom they *did* pay their money—even were it possible for such a right to have existed—has in no manner conveyed to us a right to hold the *present* generation of slaves, for whom, *neither* we nor our fathers *have* paid.

VIII. That the criminality of slavery rests not exclusively on the *individuals* that hold them, but on the *nation*, the strong arm of whose government alone, holds them in bondage; hence,

IX. Since the Sovereign power of this nation resides in the people, *they* are morally accountable for the wrong. Therefore,

X. The fact that the Constitution of the United States allows and upholds slavery, instead of being a reason why each and every good citizen should not lift up his voice against it, is the very reason why a just God will not hold them guiltless for neglecting it.

XI. *Since it is unlawful and wrong to incite the slaves to insurrection, or to take up arms for their release, there remains no mode of operating in favor of emancipation but through the medium of moral influence.* And, moral influence consists in the clear and faithful exhibition of the truth, the whole truth, and nothing but the truth. To urge the criminality of hold-

ing slaves, therefore, so far from being forcible or violent, is the *only* PEACEABLE means of emancipation.

XII. A plan for *abolishing* slavery, which has nothing to do *with* slavery, promises to do little *for* its abolition.

XIII. All men love liberty better than slavery. To suppose that emancipation is more dangerous to the lives of the slaveholders than the continuance of slavery, is to suppose that the slaves love slavery so much better than liberty, that they will not only be contented and peaceable in bondage, but resent the gift of liberty as an insult, and therefore cut the throats of their liberators, for not holding them in perpetual bondage!

XIV. If these slaves are now needed to labor on the plantations, they would be equally needed, were they no longer *slaves*. To hire them as laborers, at a fair price, would be just as practicable as to hire other laborers, *unless others could be found, better inured to the climate* (!)—Hence,

XV. The plan of sending all the present race of slaves to Africa, as a mode of emancipation, is more costly than that of retaining them in this country, by the entire amount of of the costs of their transportation, and the expense of settling other laborers in their stead.—Hence,

XVI. Since facts show that white people are not averse to having colored people labor for them, and since no complaint is heard that they are not inured to the climate, it follows that whenever their masters shall be willing to emancipate them, *at all*, they will be willing to emancipate them, *without* insisting on the privelege of defraying their expensive emigration to a foreign country.

XVII. That is no more abusive and unkind towards the holders of slaves, to present motives to induce them to emancipate their slaves *by a system of free labor, or tenantry*, at home, than it is to present motives for inducing them to do it, by sending them out of the country.

XVIII. That emancipation by expatriation having never been tested by experiment to any extent, being more difficult and costly than emancipation—while, by the introduction of free labor system, on the other hand, emancipation by tenantry having been repeatedly successful (as in the instances of St. Domingo, Mexico, and other places,) as it follows that the advocates of expatriation have no reason to complain that the plan of tenantry is wild and Utopian.

XIX. That it is, therefore in accordance with moral right, with the dictates of common sense, and entirely expedient, wise, and proper, to advocate direct, immediate, unconditional, and universal emancipation.

PENN.

R. S. FINLEY.

MR. R. S. FINLEY has returned to this city, and favored us with another call. The following particulars of the interview are published with his consent.

We mention this, because we are surprised to hear some objections against our giving our readers the information with which he has furnished us.

Mr. Finley says that we mistook his account of the late vote of the Colonization Society at [illegible] annual meeting, a majority of five members, as we understood Mr. Finley, were *against* the new officers of the Society, who were understood to favor Mr. Finley's views of ultimate emancipation.'

Mr. Finley, in explanation, says that the vote was not a test of the views of the voters on the subject of emancipation, but that other and more powerful influences were brought to operate on the question. The resolutions which follow, were reported by the following gentlemen, viz:

'Hon. Theodore Frelinghuysen of N. J.; Hon. E. F. Chambers, of Md.; Hon. Edward Everett, of Mass.; Hon. Daniel Jenifer, of Md.; Hon. William S. Archer, of Va.; Hon. E. Whittlesey, of Ohio.

1. *Resolved*, That it be recommended to the members of the Board of Managers elected at the last annual meeting, and not of the former Board, to resign their seats.

2. *Resolved*, That the vacancies which may thereby be created, be filled with the members of the Board of last year; and that the vacancy produced by the decease of B. L. Lear, Esq. be filled by the election of a new member, to be nominated by the nominating committee appointed at the last annual meeting of the Society.

3. *Resolved*, That it is inexpedient at this time to make any change in the Constitution of the Society; and that the further consideration of the plan of a new constitution, referred to this committee, be postponed to the next annual meeting.

4. *Resolved*, That the true and single object of the Society is that which is expressed in the original constitution, viz:—'To promote and execute a plan for colonizing, with their consent, the free people of color residing in our country, in Africa, or such other place as Congresss shall deem most expedient;' and that this object will be hereafter, as it has been heretofore, steadily adhered to.

The question was then taken on the 1st and 2d resolutions reported by the committee, and decided in the affirmative—ayes 63, noes 57.'—*Ann. Report, p. 22.*

Mr. Finley says that he did not, in his address at the Brick Presbyterian Church, represent emancipation in the northern States to have originated from the influence of the Colonization Society, as our colored correspondent D. R. reports him to have done.

On the subject of educating the colored people, Mr. Finley insists that the friends of colonization are as much in favor of it as the advocates of immediate emancipation, and that without any reference to the subject of colonization, either way. He wished us to understand, that the friends of colonization would give as much money towards a Manual Labor School for colored people, as *they* would. He would guarantee this. He would get the official patronage of the Colonization Society in seven slave States, for the education of blacks in Manual Labor Schools. He would get the official patronage of the Louisiana Colonization Society, and of the Georgia Colonization Society, for the education of the blacks. He could raise $5000 in three months, or 20,000 in one year, for this object.

Respecting the Liberator, Mr. Finley says:

'I have made myself industrious in the circulation of Garrison's paper at the South, as the best means of advancing the Colonization Society.'

We repeat that we publish the *foregoing*, with the consent of Mr. Finley, and the most of it, at his request.

What *follows*, we say on our own sense of duty, and leave the reader to judge of its propriety. We remark—

I. In relation to the vote at Washington city. The correspondent of the Journal of Commerce, as well as our own correspondent, certainly understood the contest to have been between the advocates of ultimate emancipation by colonization, and the advocates of perpetual slavery. The correspondent of the Boston Atlas, whose statement we copied from that paper, at the request of Mr. Finley, as containing, in his view, a correct account of the meeting, appears to have understood the matter in the same light. He says:—

'Reports of an unpleasant kind, and also alarming as they could be made, ran through the District, both Houses of Congress, the State of Maryland, and a considerable part of Virginia, with the swiftness of the wind. Rumor, with her triple thousand tongues, was never more busy since the days of Maro. It was told that there was a secret combination at the North, to overthrow and blast the peace of the South, through the channel of the Colonization Society; and that the Secretary and friends of the new officers and new Constitution, were radical abolitionists, ready to seize upon the Society for the purpose of metamorphosing it into a machine for breaking the fetters of the slave population.'

All this is perfectly plain and intelligible.

Mr. Finley, we grant, has now stated to us some local particulars which render it not improbable that other influences *were* brought to operate. But *why* they were thus brought, and by *whom*, is another point, and on *this* point we think there can be no mistake, and need be no controversy. Whether it was by the help of those other influences, that the opponents of the new members obtained their majority, Mr. Finley is certainly best able to judge. We controvert none of his *facts*, and he will not complain that we draw our own *inferences* from them. Our inference is, that the Colonization Society *is in danger*, to say the least, of being made an engine of oppression, instead of emancipation. Can Mr. Finley dissent from us, in this conclusion? We have good reason for believing that he *cannot* and *will* not.

II. In regard to the alleged mistake of our colored correspondent D. R——. We cheerfully admit that Mr. Finley is entitled to the correction. Yet some others, we find, understood him to say the same thing. Whether the mistake was in the speaker or his hearers, is unimportant. Let it go as a mistake. Colonizationists, we know, are every day claiming to have done all that has been done for the colored people. 'What have you done?' is constantly cast into the teeth of abolitionists. Mr. Finley's disclaimer will warrant the answer—abolitionists have abolished slavery in the middle and northern States. An editor lately said of the N. E. Anti-Slavery Society, that it was opposing the very root and offspring of all emancipation, in opposing the Colonization Society—or words to this effect. Mr. Finley, we are happy to see, disclaims such extravagant pretensions.

III. In respect to education.—We shall rejoice to find that our colonization and abolition friends agree so well, in this particular. We hope they will *unite* in THIS object, if nothing else. If our keeping 'on the fence' should be a means of bringing about *such* a consummation, we consent to bear the reproach (if it be one,) in preference to jumping into the quagmires, on either side.

If *both* parties *are* thus united, we may hope that the disgraceful scenes of New-Haven and [illegible] repeated. No abolitionist, we believe, ever opposed education.

IV. Mr. Finley's circulation of the Liberator.—Mr. Garrison passes for an *incendiary*. WHY? Because he prints in Boston, and circulates to free subscribers, a paper against slavery? This cannot be. To make the charge good, it must be made to appear that his numbers are thrust, indiscriminately, amid a southern population. This we supposed Mr. Garrison would not wish to do, and had not the means of doing. We therefore wondered at the accusation. But the secret is out, at last. *Not* Mr. Garrison, *not* the 'crazy, fanatical' emancipationists have done this. No.—It has been done, by Mr. Finley himself, by the colonizationists themselves, 'as the best means of advancing the Colonization Society.' The public would, perhaps, be glad to know how the circulation of an anti-slavery paper at the *North*, should be denounced as an incendiary movement of the friends of direct emancipation, while the circulation of the *same paper* at the *South*, by the friends of colonization, should all be perfectly correct and proper?—Seriously, we think *Mr. Finley* must admit that the alarm about 'incendiary' publications is all a mere 'humbug,' unworthy a moment's attention. All the penance we would put upon him for his 'incendiary' movements, should be the frank avowal of this self-evident truth.—*Genius of Temperance.*

In our notice of the late colonization meeting at Masonic Hall, we stated that the senior editor of this paper, in reply to some expressions of Mr. Finley respecting our editorial course, remarked that if Mr. Finley would answer a few plain questions, we were ready to ask him; it might enable, not only ourselves, but many of our fellow-citizens, to decide *whether* we were, or were *not*, in favor of the Colonization Society.

Having subsequently conferred with a number of gentlemen in this city, it has been thought proper to submit the following

QUESTIONS ON COLONIZATION.

I. Is it, or is it not, among the purposes and aims of the Society to effect the ultimate and complete extinction of slavery, in the United States?

II. Are, or are not, the operations of the Society to be considered a sufficient and adequate system of measures for the accomplishment of that object?

III. Is it, or is it not, claimed by the Society that its operations ought to be considered as covering the whole ground of desirable effort respecting emancipation?

IV. Do, or do not, the principles and plans of the Colonization Society involve the position that expatriation from their native soil is to be made the *sine qua non* of the emancipation of the enslaved?

V. Would it, or would it not, comport with the principles and plans of the Society to transport from their native land, the free people of color, should the enactments of the State governments deny them the right of a continued residence within their jurisdiction?

Any answers to the above questions from authentic sources of information will be gratefully received by the editors of this paper.—*Ib.*

COMMENT IS NEEDLESS!

[From the Norwich Republican.]

NEGRO SCHOOL IN CANTERBURY.

MR. EDITOR,—Most of your readers are probably aware that considerable excitement is at present existing in a portion of our community, respecting the location of a school in Canterbury for colored females. And as much pains has been taken to prejudice the public mind, in relation to the opposition made by the citizens of that town to the establishment of such an institution, it has been deemed a duty to all concerned, to lay before the community the real facts of the case as well as the reasons why such opposition has been made.

You are aware, sir, that there are in Boston and Providence a few, at the head of whom stands the editor of the Liberator, who have been engaged for some time past, in bitter and ceaseles hostility to the American Colonization Society. Predicating their notions on the undenied truth that all men are born free and equal, they come out with the fallacious, the unfounded, the inflammable doctrine, that forthwith and at once slavery ought to be abolished—the negroes made free, and received into the bosom of our community on a footing of perfect and entire equality. The Colonization Society they denounce as a combination for the purpose of shipping off the free blacks at the South who are seditious incendiaries and disturbers of the repose of slavery. They have heaped the most opprobrious epithets upon the leaders of the grand, noble scheme of colonizing the liberated blacks upon the coast of Africa—have ascribed the most unworthy motives to them—and at one fell sweep, have denounced the Society, comprising some of the most talented, enlightened and liberal men in the union, as cherishing the basest designs, and wishing to bind upon our country in perpetuity the curse of slavery.

These are the men, sir, who laid the foundation of this Negro School. These are the men who are industriously fanning the flame of Southern hatred toward Northern men and interests: whether or not it be their avowed or secret design, they in fact do much to cherish this sectional hostility and recrimination. These men have founded this School.

And what do they propose to do by means of this institution? Why, to break down the barriers which God has placed between blacks and whites—to manufacture '*Young Ladies of color*,' and to foist upon community a new species of gentility, in the shape of sable belles. They propose, by softening down the rough features of the African mind, in these wenches, to cook up a palatable morsel for our white bachelors. After this precious concoction is completed, they are then to be taken by the hand, introduced into the best society, and made to aspire to the first matrimonial connections in the country. In a word, they hope to force the two races to amalgamate!

Now, what will be the actual result? Why, sir, the negress, assiduously taught her own dignity and consequence (for this is the express object of the school) comes out flaunting in all the borrowed charms of dress and fashionable demeanour. But society, by a spontaneous, unconquerable aversion of the white toward the black. Educated and accomplished as she may be, she cannot over-leap this deep gulf which nature has dug between the two races. She will then return disappointed and angry to her primitive station and being unfitted, by an injudicious and pernicious education, for usefulness, will sink into degradation and infamy.

The facts in relation to the case are simply these. Miss Crandall was the teacher of a female school in Canterbury. Somebody persuaded her to dismiss her very interesting company of young ladies, and substitute for them, '*young ladies and little misses of color*.' Preparations were accordingly made—her house and school room were furnished in a new style—and the purpose avowed, of attempting to instruct a generation of negresses in all the accomplishments and sciences enjoyed by their more favored white sisters. When the astounding news of this change in the condition of Miss C's school was made known to the public, great excitement was produced. In the immediate neighborhood of this proposed institution, such a change was deemed very reprehensible, and the collecting together such a number of blacks in their midst, was thought utterly intolerable.

Remonstrances were in vain offered to Miss C. She had command of her own premises, and besides, had responsible endorsers to all her conduct. Visiters, black and white, were frequently received; and the spirit and resolution of Miss C. kept up. When it was found that remonstrances and petitions were unavailing, a town meeting was warned and held on Saturday, March 9th. The object of this meeting was to get an expression of public opinion upon the subject. But several individuals *from abroad* having received notice of the town meeting, either voluntary, or at the request of Miss Crandall, presented themselves as her supporters and advocates. Some of these were men of character and standing—others were boys, without any established character at all. These individuals, having thrust themselves into this assembly of the freemen of Canterbury, convened to consult on local affairs, and to transact local business, soon began to disturb the meeting, by whispering, laughing, and to throw contempt on their proceedings by taking notes, &c. Leave was asked by two of them to address the meeting. This was refused on the ground that foreign interference was unnecessary and insulting. Resolutions were at length passed, *unanimously* condemning Miss C's school as a nuisance. The meeting was then dissolved.

Afterwards, one of the foreigners present, succeeded, after repeated attempts, in getting a few to hear him for a few minutes. Another followed him in a short speech. But their language was so highly charged with threats, and withal their conduct was so reprehensible, that the Committee of the Society deemed it their duty to stop all further proceedings. These foreigners were ordered to withdraw, and the meeting house was closed.

Such, Mr. Editor, is a statement of *facts*. The people of Canterbury regard as a nuisance, the proposed Negro School. They recognise no right which foreigners can have, to come into their town meetings and interfere in their affairs. And in the present instance, they conceive themselves grossly insulted, by the conduct of the individuals from abroad. To the threats of forcing the obnoxious school upon them, which were freely dealt out, they will oppose the justice of their cause, and a resolute determination that the proposed measures shall not take effect.

A FRIEND OF THE COLONIZATION CAUSE.

To the American Colonization Society:

To ameliorate the unfortunate condition of a portion of the human family, in the progress of benevolence, your Society has been devised, embracing many of our worthy, humane and patriotic fellow-citizens. The whole christian community are united in sentiment and action, to remove as fast as practicable, to their native land, those who are bound in slavery. A Territory has been ceded for their occupancy upon the shores of Africa, and funds are now accumulating to meet all the expenses of their removal, where they may forever enjoy the blessings of education and freedom. It would seem that an institution so benevolent in its character, so well adapted to the condition of its beneficiaries, and our safety, would find none to oppose it. But in this we were mistaken. Dissatisfied with this great plan of christian charity—discontented with the prospect of good in store for them and us, and hostile to that spirit of enlightened wisdom which animates the cause, a few individuals in our country, have arrayed themselves against it, and are casting in its way every obstacle within their reach. Messrs. Buffum & Garrison are leaders in this opposition. They have set themselves up as dictators: and the sum of misery to our country, should their project succeed, will be incalculable. A new association has been formed under the specious name of the 'Anti-Slavery Society.' In their public addresses and papers, their principles have been avowed. That Society, whose movements are under the guidance of these men, *oppose* the Colonization Society, on the ground that the blacks ought not to be sent out of the country, but should immediately be made free, and remain within the United States, participating in all the affairs of the Government, and on terms of *entire equality*, admitted within the bosom of our society. And last of all, in their wild career of reform, these gentlemen would justify intermarriages with the white people!!! Sentiments like these are somewhat alarming, and we have been led to an examination of their consequences, by events which have recently transpired in Canterbury, Ct., to which we need only recur, for the purpose of preventing the influence of statements, gross and exaggerated, which are pressed upon the public by these men. Miss P. Crandall, in 1831, having received the aid of all our fellow-citizens, engaged to establish a school for *young ladies*, in this place, which was continued down to the last month, when, without consulting a single individual with whom she had made that engagement, took a journey to Providence and Boston, and soon after, unceremoniously dismissed and sent home all the young ladies, and announced her intention to convert her *female seminary* into a *school for blacks*. Facts since communicated, go to show that *Arnold Buffum* and *Wm. L. Garrison*, both of whom she saw during her excursion, have had no small share in effecting this change. The citizens of Canterbury assembled, and by a committee requested Miss C. to give up the project, which she declined doing. A still larger meeting, by *their* committee, urged additional reasons to dissuade her, but to no purpose. A Town meeting was then held on the 9th of March, when the unanimous voice of the *town* was expressed in the following resolutions:

'Whereas it hath been publicly announced, that a school is to be opened in this town, on the 1st Monday of April next, using the language of the advertisement, 'for young ladies and little misses of color,' or in other words, for the people of color, the obvious tendency of which would be, to collect within the town of Canterbury, large numbers of persons from other States, whose characters and habits might be various and unknown to us, thereby rendering insecure, the persons, property, and reputations of our own citizens. Under such circumstances, our silence might be construed [illegible]

'*Thereupon Resolved*, That the localities of a school, for the people of color, at any place within the limits of this town, for the admission of persons from foreign jurisdictions, meets with our unqualified disapprobation and it is to be understood, that the inhabitants of Canterbury protest against it, in the most earnest manner.

'*Resolved*, That a Committee be now appointed, to be composed of the Civil authority and Selectmen, who shall make known to the person contemplating the establishment of said school, the sentiments and objections entertained by this meeting, in reference to said school, pointing out to her the injurious effects, and the incalculable evils, resulting from such an establishment within this town, and persuade her if possible to abandon the project.'

On the 14th of March these resolutions were communicated to Miss C. by the Civil authority and Selectmen, who renewedly stated the various objections entertained by the town, and urged the impropriety of placing such an establishment in the town *against all their wishes*. She was informed that the citizens of Canterbury were opposed to this school, which was to be under the patronage of Arnold Buffum—his extravagant views were to be taught in that school—and in return, that school was to become auxiliary in the work of *immediate abolition*, as well as in opposing colonizing efforts. The *Liberator* was to be the mouth piece of this school, and Miss Crandall herself had declared, that '*colonizing the people of color* was a system of fraud, from beginning to end.' When *she* justified her *proceedings* and *principles* on the ground that *Moses* married a 'colored woman,' it was suggested, that she might as well advocate *polygamy* now, because it was lawful in the days of antiquity. In the language of the resolution, we endeavored still to 'persuade her to abandon this project.' That she might not be the loser, in consequence of the original purchase of her house which was made for the *other school*, and not for this, responsible individuals offered and urged upon her, the sum she had paid for the house, upon condition, that she would abandon the proposed school. This she has declined. We might here rest our cause in the hands of the public. We might ask the citizens of *any town* in New-England, wherever situated, would it be well *for that town* to admit the blacks from slave States, or other States, to an unlimited extent? Once open this door, and New-England will become the Liberia of America!! An excitement has been spoken of by some of the public journals, and who shall be accountable for that excitement? The town and all its inhabitants, have proceeded with deliberation in their entreaties, remonstrances and votes. Committee after committee have urged—individuals have pleaded with her—and the town has by a unanimous vote remonstrated, but all to no purpose. The school, we are now told, shall proceed. If there has been *excited feelings*, sure there has been no unlawful or improper *act* done, and for those feelings, there are adequate causes. Some days before the 9th of March, the town was inundated with threats, that opposition should not avail any thing. There was a large amount of money, and sufficient power in store for us, if the citizens presumed to object to this school. They would coerce the town by the use of this money and this power. The town meeting then assembled, and *Arnold Buffum* the agent of the Anti-Slavery Society, from R. I. the Rev. Samuel J. May, the Unitarian Minister of Brooklyn, and a Vice President of the same society, with two boisterous young men, also from R. I. entered the town meeting *and took conspicuous posts in it*. To render the array still more imposing, some two or three stout negroes came into the meeting house, and took their places also. Who they were, or from whence they came, we know not. This was the first time, since the incorporation of the Town, that persons from other towns, and other States, have *presumed* to interfere with the deliberations of a Town Meeting here! This array of foreign power, bringing with it boasted foreign influence, found the meeting perfectly orderly when they came in. While the resolutions were under discussion, these gentlemen from abroad conducted in an improper manner. Their *talking*, *laughing*, and *note-taking* became offensive, and necessarily disturbed the progress of the meeting, and aroused a spirit of manly indignation, which they doubtless saw and felt. While an inhabitant of the town was addressing the Moderator, in support of the resolutions, two of these *foreign gentlemen* presented to the moderator a request to speak in behalf of Miss Crandall. This was a proceeding so novel in Connecticut, that the moderator was obliged to say to those who thus interrupted the meeting, that it was not admissible. The independent electors of Canterbury would conduct their own meetings, and would not permit persons from abroad to interfere or disturb them. And what town, let us ask, would have done otherwise? We had been made acquainted with their threats, and their object, and let us ask the freemen of every town in the State, would they have submitted to such an imposition? A full discussion of the levelling principles imbibed by Miss C. took place, and after deliberating upon the dangerous and degrading tendency of those principles, the resolutions were unanimously adopted, and the meeting was dissolved. After this undivided expression of public opinion, the gentlemen from abroad, made an effort to recall some of the people, and give them a specimen of their principles, *in this disorganizing work*, but the Society's Committee, who had the care of the house, gave them notice to retire, and that notice was complied with. Mr. Garrison now says, '*this scandalous excitement is one of the genuine flowers of the Colonization garden*.' Be it so. We appeal to the *American Colonization Society*, to which our statement is addressed—we appeal to every philanthropist and ever Christian—we appeal to the enlightened citizens of our native State, and the friends of our country; and in making that appeal, we assure them all, that they may rely upon the facts here stated, and we ask them to apply to these facts, those *wholesome principles* which we believe are universally cherished in New-England, and the issue, we will abide.

ANDREW T. JUDSON, ASAEL BACON, RUFUS ADAMS, CHESTER LYON, WALTER WILLIAMS, SOLOMON PAINE, PETER MORSE, COMFORT S. HYDE, SAMUEL L. HOUGH,	*Civil Authority.*
PETER MORSE, ASAEL BACON, ANDREW T. JUDSON, EBENEZER SANGER, ROSWELL ALLEN,	*Select Men.*

Dated at Canterbury, this 22d day of March, 1833.

REMARKS OF MR. WALKER,

At the late meeting of the New-England Anti-Slavery Society.

Mr. Amasa Walker of this city, then rose, and spoke on that part of the resolution which had not been noticed by the speakers preceding him, that it was the interest of the slaveholder, no less than that of the slave, that the slaves should be made free. He said this did not appear to be a general opinion. It was supposed that much confusion, and perhaps frequent murders, would be the consequences of general liberation. He did not, however, believe that such would be the issue. If the master should call together his slaves, and assure them that he felt a lifely interest in their happiness, and as an evidence of it should at once confer on them personal freedom; promise them employment, and reasonable wages according to the labor which they performed; pay them weekly; encourage them to live in family connexion as husband and wife, parent and children, and advise them to temperance, industry, and prudence, and to save a portion of their earnings for the purchase of land and residence,—permitting John to have a piece of land here, and Dick and Peggy, a piece there;—and, moreover, should means be taken for their literary and moral instruction, so that they and their children might be taught in the common day-school, and the Sabbath school,—society in the South would assume a new face of happiness, and the master and his late slave would feel towards each other a new relation, mutually and infinitely more dear than can possibly now subsist between them. The slave would become the industrious and affectionate freeman, and the master would delight in encouraging and rewarding his faithful labor.

Mr. Walker alluded to the symptoms of dissatisfaction which now exist in the South. There were murmurings and complainings, which were more or less general in proportion to the larger or smaller number of slaves in each state. The causes of this unhappiness were easily developed. The products of the South formerly had a more extended market. The rice, tobacco, and cotton were in greater demand. Now, slave labor has to compete with that of the free white man. And it is an incontrovertible fact, that two white men will perform in the same time the labor of six slaves. The slaveholder is thus placed at great disadvantage. He has to support three men, who do the work of but one, besides the aged, the sick, and the children. The reason of this inadequate labor of the slave is easily seen. He has no object of sufficient excitement to engage his mind to industry. His master feeds and clothes him, and he will rise as late as he can, do as little in the day as will suit his convenience, and retire to his bed as early as possible. Thus he, whose mind is capable of noble improvement by moral culture, drags out a miserable existence in slavery, who yet might be made a useful member of society. And on whom does the guilt of this waste of intellect and usefulness fall? Not solely on the slaveholder, but on all who encourage slavery, or who do not aid in its entire abolition.

Mr. Walker considered the objection which was made against giving freedom to the slaves, which arose from the present circumstances of the free colored population. They were said to be very generally dissolute, ignorant and vagrant. But why were they in this state? It was because the customs and the laws of the country degraded them. In Maryland, it was illegal to employ them. Mr. Walker, in employing one of them to carry his trunk from a steam-boat, subjected himself to prosecution. A friend of his, who collected a number of blacks for the purpose of instructing them in a Sunday School, was obliged to desist from this labor of love because it was not allowed by law. It is not wholly the fault of the free blacks that they are thus vagrant and ignorant. Were they treated as rational beings, and means taken for their moral improvement, they are as capable of cultivation and of becoming useful as any race of men on our globe. Mr. Walker was sorry to observe the prejudices which existed even in this city against abolishing slavery. He lately heard all abolitionists denounced in State-street as mischievous men, and one had lately said to him that he wished he had the Editor of the Liberator in an iron cage.—He would send him to the Governor of Georgia, who would know what to do with him. Such a spirit is not to be justified. Much of the prosperity of

United States depends on the speedy dom of the slaves. Mr. Walker was not a ber of this Society, nor did he know that entered into all their views; but he could no danger in each State immediately pass- a law, that in a given time, every slave of years should be free, and in another peri- every one of 30, and in another period, the le number liberated.—*Christian Watch-*

THE AFFAIR AT CANTERBURY.—*Further Intelligence.*—We are sorry to learn by a tleman from Providence, that at the town ting, held at Canterbury last Saturday, ording to appointment, resolutions were sed expressing the most decided determin- n, that the school of Miss Crandall, for co- d females should not be established in town. It is added, that Rev. Mr. May, of oklyn, and Mr. Arnold Buffum, of Boston, ent of the New-England Anti-Slavery So- y,) attended the meeting, and asked the ilege, on behalf and by request of Miss ndall, to make some remarks to the meet- , which privilege was denied them.

We confess ourselves appalled by repeated cations of this sort. What can they mean? judice against color, is indeed, nothing new ng us, especially among the vulgar. But tility to schools for educating colored per- s, is, we believe, among *intelligent* citizens, henomenon of recent appearance. Its ori- deserves inquiry. Unless the American ple can learn a different lesson of duty to- ds our colored population, our national tisement is as certain as the existence of st and merciful Ruler of the nations.

Genius of Temperance.

Institution for Colored Females.—Miss Pru- ce Crandall of Canterbury, Conn. has open- a Boarding School 'for young ladies and le misses of color,' where all branches usu- taught in boarding schools are taught;— ms $25 per quarter. From the Liberator we n that the people of Canterbury have had public meeting, the echo of the meeting by ich the citizens of New-Haven so degraded mselves last year. Why is it that any peo- in New-England wish to declare by vote public meetings, that they are opposed to efforts of Christian philanthropy for improv- the character and condition of our people color.—*New-York Evangelist.*

A Canterbury Tale.—A great excitement vails in Canterbury Connecticut, relative a proposition for establishing in that town a ool for colored females. Town meetings e been held, and like that at Ephesus, when l was there, great confusion prevailed. It st be an awful thing to have colored people e to read and write. Magistrates would e a great many fees, unless the whites uld, by way of opposition, conclude not to m.—*U. S. Gazette.*

New-England Anti-Slavery Society.—We e been favored with a copy of the first an- l report of this Society, forming a neat oc- o of near 60 pages. It contains much use- information, and should be read by every son claiming to be *free* in this land of 're- blican slavery,' in which are witnessed at present time the groans, and tears, and ferings of TWO MILLIONS human beings, ed down in the most wretched bondage! our next, we shall notice this report more ly than our space will at present allow.— *burn Free Press.*

THE ABOLITIONIST, or Record of the New gland Anti-slavery Society, has recently de its debut. It is printed by Garrison & app. in pamphlet form, each number con- ning 16 pages, and edited by a committee. s devoted entirely to the *immediate* aboli- n of slavery, and displays much spirit. We happy to see the multiplied manifestations an awakening zeal in the public mind on this very important subject. There has a ce gone forth, which cannot be hushed, ich shall make the guilty slave-dealer trem- as did Belshazzar at the words on the wall. *Hartford Intelligencer.*

We have been favored with a number of ork recently commenced in Boston, enti- d 'The Abolitionist,' by the Board of Man- rs of the New England Anti-Slavery So- ty. It is a good work and is engaged in a d cause, if we understand the principles ich it advocates, viz: the abandonment of slave trade as soon as may be practicable, the U. States.—*Saco Republican.*

Brother Crosby asks what emancipationists ve done? Success is not the criterion of du- When the emancipationists of ancient es demanded that oppressors should 'break ry yoke and let the oppressed go free'— ho believed their report, and to whom was arm of the Lord revealed?' 'All the day g' they 'stretched out their hands to a dis- edient and gainsaying people,' who 'fell ck, and were snared and taken.' And per- ps the same tragedy will be repeated. But must discharge our duty, and hope for the st.—*Genius of Temperance.*

A VIEW OF LIBERIA.

Extract of a letter from Lieut. Com. James cIntosh to the Secretary of the Navy, dated

U. S. SCHR. PORPOISE,
Island of St. Thomas, Feb. 19, 1833.

* * * My time at the Colony, as you ll readily perceive, was too limited to afford an opportunity of judging correctly of the provements and present state of the colo- s. They appeared, however, to be gov- ed by good and salutary laws, they are mor- in their habits, kind and hospitable to stran- rs, improving in commerce, adding to their mestic comforts, and increasing in wealth. ere is a difficulty they contend against ich I deem a very serious one; it arises m the number of persons sent out as colo- ts who have just been emancipated, never fore compelled to provide for themselves l without the necessary means of doing so: *y almost invariably, so soon as the time clap- that they are provided for by the Colony, be- e paupers on the more industrious, or die in ny instances from starvation!!!!!*

BOSTON,

SATURDAY, APRIL 6, 1833.

Died, at Newton, on the 28th ult., JOHN KENRICK, Esq. President of the New-England Anti-Slavery Society, aged 77. We can scarcely find language to express our feelings in relation to this afflictive dispensation. Mr. Kenrick has long been distinguished as a Philanthropist. His generosity to the poor, his sympathy for the afflicted, and his activity in the cause of benevolence, have secured him an affectionate remembrance in the hearts of all who knew him. He was an *Abolitionist*, in the true sense of the word. He has contributed, at different times, $600 to promote the objects of the New-England Anti-Slavery Society. His funeral was attended by a large number of the friends of the Abolition cause in this city, and by a numerous concourse of the citizens of Newton. We have not room in this number to say more. We hope soon to publish a sketch of his life, which shall do honor to his character and memory.

LETTER FROM ARTHUR TAPPAN, ESQ.

[For the Liberator.]

Theol. Sem. Andover, March 29, 1833.

MR. GARRISON—In the correspondence of the Anti-Slavery Society, in this Seminary, the following communication has been received from a distinguished philanthropist, which, it is presumed, will be read with interest by the christian community.

New-York, March 26, 1833.

Mr. Lewis F. Laine, Secretary of the Anti-Slavery Society, in the Theological Seminary, at Andover.

DEAR SIR—Your communication of the 8th inst., has remained till now unanswered, in consequence of a press of other cares. You ask my opinion of the Colonization Society, and suggest the inquiry, 'Whether with its present principles and character, it is worthy of the patronage of the christian public.' My engagements do not admit of my giving an elaborate answer to this inquiry, or explaining at length my views of the Colonization project.

When this Society was organized, I was one of its warmest friends, and anticipated great good from its influence, both in christianizing Africa and abolishing slavery in our country. At one time, I had a plan for establishing a line of Packets, between this city and the colony, and for opening a trade with the interior of Africa. I also offered to pay $1,000 to the Society, if the 100 individuals, proposed in the plan of G. Smith, could be found within one year. I mention these things to show how heartily I entered into the scheme.

The first thing that shook my confidence in the Society, was the fact, that ardent spirits were allowed to be sold at the colony, and, as the Agents wrote me from Liberia, in giving the assortment suitable to make up an invoice, were considered 'indispensable.' I used the little influence I had, with the Society, to obtain a prohibition to the admission of ardent spirits into the colony, with what success may be seen in the * fact, that no less than FOURTEEN HUNDRED BARRELS of the liquid poison, have been sold there within a year. With my feelings somewhat cooled by the knowledge that ardent spirits, tobacco, powder and balls, were leading articles of trade at the colony, I read with some care the arguments of that distinguished and fearless philanthropist, W. L. Garrison, in the Liberator, and was soon led to ask myself whether this 'splendid scheme of benevolence' was not a device of Satan, to rivet still closer the fetters of the slaves, and to deepen the prejudice against the free colored people. I now believe it is, and that it had its origin in the *single motive*, to get rid of the free colored people, that the slaves may be held in greater safety. Good men have been drawn into it, under the delusive idea, that it would break the chains of slavery and evangelize Africa; but the day is not far distant, I believe, when the Society will be regarded in its true character, and deserted by every one who wishes to see a speedy end put to slavery, in this land of boasted freedom.

You are at liberty, to make what use you please, of this expression of my sentiments. I rejoice to witness the effort that is every where making, to 'let the captive go free,' and that the number is daily increasing, of those who are resolved not to cease their efforts in every lawful way, to secure to our colored fellow citizens, equal rights with others. That your Society may be eminently instrumental in dissipating prejudice, and pouring light upon the intellect of the millions of our countrymen who are held in bondage, is the earnest prayer of your fellow laborer,

ARTHUR TAPPAN.

* This statement, I am assured is made on unquestionable authority, and it is not contradicted by the Colonization Society.

ANOTHER NEW-HAVEN UPROAR.

Extract of a letter from Mr. Buffum to Samuel E. Sewell, Esq. Corresponding Secretary of the New-England Anti-Slavery Society.

NEW-HAVEN, 3d mo. 21, 1833.

MY DEAR FRIEND—I wrote our friend Garrison on the 18th, giving an account of my present tour to that date. On the evening of the 19th, I delivered a public lecture in the vestry of the third church, in this place, on Slavery. The congregation was large and highly respectable. Nevertheless, there were a few persons present, who probably attended with a determination to break up the meeting, in which they came very near succeeding. I am informed that, with very few exceptions, they were students from the South.

Almost as soon as I began to speak, they began to groan, and cry out, and make disturbance. Several ladies, becoming alarmed with the prospect of a riot, left the house; and when I had spoken about ten or twelve minutes the alarm became general, and nearly or quite all the congregation simultaneously rose upon their feet, and, as I then supposed, were preparing to leave the house. Being a stranger, I could, of course, know nothing of the cause of these movements, nor who were the principal agitators. I paused, and stood waiting the result, when one of my friends came to me apparently considerably excited, and said he thought it not best to attempt to proceed. I think he expected if I did so, a violent assault would be made upon my person. I stood, however, perfectly composed, and never, at any other moment of my life, did I so sensibly feel that entire confidence in the protecting care of God to sustain me as at that moment. I believe I was almost the only person in the house, who was wholly unmoved by apprehensions of danger. After a few minutes of violent commotion, wholly caused, however, by the above mentioned small number of restless spirits, I stated that I was the servant of the audience, and that I had no wish to proceed, unless it was their pleasure to hear me. Several voices said, '*Proceed!*' I then appealed to those who had made the disturbance: the congregation soon became mostly seated, and I went through my address, occupying about one hour, during which, however, there were almost continual interruptions, such as groaning, hissing, scraping with the feet, and occasionally calling out to me in a violent manner, with profane swearing, &c. However, I may say, I went through the address much, I believe, to the satisfaction of the large number of highly respectable citizens who were present, who gave their kind and patient attention to the close, many of whom exerted themselves to quell the disturbance, and expressed much mortification and regret on account of it.

As I left the meeting, Professor Gibbs took me by one arm, and my friend Hall by the other, and accompanied by several other friends, escorted me to my lodgings. No blame whatever attaches to this highly respectable city, whose enlightened citizens disapprove such conduct as strongly as any other people; and some of the students from the South even have taken an opportunity to express their deep regret on the occasion.

Last evening I attended a discussion by the theological students, of the question, 'Ought the New-England Anti-Slavery Society to be encouraged?' The arguments in opposition were, 'That the Bible recognises the right to hold slaves'—That the principles of the Society are unsound, inasmuch as it denies this right under any circumstances, and maintains that we are bound to do what is right, regardless of consequences—and, finally, that were our principles correct, our plan of operation can produce no beneficial result, but, on the contrary, will do much harm, and especially that a society, with 'Mr Garrison' at its head, can never exert any beneficial influence with the slaveholders, because of his known hostility to them.

Query—How would an Anti-Slavery Society be likely to succeed in abolishing slavery, without those principles, as understood and explained by us? or with such principles, composed of milk-and-water abolitionists, who were not, like Garrison, the determined advocates of the right of all men to be free, and the enemies of all violence and oppression in every form?

To-day, at twelve o'clock, I addressed the theological students in their Lecture room, for one hour, on the subject of last evening's debate, taking up the several arguments which had been urged against our Society and its principles, and showing that they stood wholly on the ground of misconception.

ARNOLD BUFFUM.

☞ The following essay was written by a young colored lady at Canterbury, who has received some instruction from Miss Crandall. Does it add nothing to the folly and infamy of those who are determined to oppose the establishment of Miss C's school in Canterbury?

SLAVERY.

It is a melancholy fact that this great evil exists among us, at this enlightened age. Although men see the truth laid down before them, that God made man a little lower than the angels, and likewise made all men equal, yet such is the depravity of the human race, that they turn their eyes from all the commands written in the Book of God, for the express purpose of indulging their own sinful appetites, and neglect to do unto others as the rule of our Saviour directs. Notwithstanding our highly privileged America—highly privileged did I say? yes, and I repeat it again—highly privileged and blessed America, (for it is indeed blessed above all the nations of the earth for its moral and religious improvements,) I say, notwithstanding all the light that beams upon us, we have still to lament the fact, that our American people have been and multitudes yet are, co-workers in the awful, heaven-daring sin, that of enslaving and destroying millions of our African brethren, tearing them from their native homes, sundering the most tender ties, parting parents and children, husbands and wives, friends and neighbors, binding them with chains, shutting them up in dungeons, branding them with red hot iron, depriving them forever of liberty, and placing them as low in the scale of human beings as the very beasts of the fields. Oh! let us here pause a moment, and contemplate that awful disclosure which will be made at the resurrection day, when all, both the oppressed and the oppressor, shall stand before an impartial Judge, one who has no respect of persons, but will regard every one, as saith the Scriptures, according to his works, (not according to his color,) whether they be good or bad. Although the poor slave may not be permitted to taste of the feast which he has toiled to prepare for his incorrigible master, one who thinks it an abomination even to eat bread with him; yet God has spread a feast for all mankind, and He who led captivity captive, and gave gifts unto men, invites the oppressed to come unto Him, and He will make them free indeed, and cause them to sit down in His kingdom with Abraham, Isaac and Jacob, and partake of the marriage supper of the Lamb.

Although two millions of our brethren are still held in bondage, yet I hope the time rolls on when the chains of the oppressed shall no more clank in our ears—when tears will no longer water, nor sighs be permitted to fan the soil of happy Columbia. Yes, I trust the day hastens when *Freedom shall be their motto*, and the period arrive when those held in subjection will sit down under their own vine and fig-tree, with none to molest or make them afraid.

BEAUTIES OF COLONIZATIONISM.

Extracts from a speech delivered by the Rev. Mr. Hammett, at the last annual meeting of the American Colonization Society.

'Let this Society fall, Sir; take from us the hope of relief which it holds out, and, like the miserable patient who hears from his physician that the last expedient has failed, *you leave us nothing to reflect upon but the sullen gloom of despair.* The evil [the free people of color] which this Society proposes to remedy, has already spread to a fearful extent, and is becoming more and more *alarming* every day. That class of the community to whom it affords succor, though nominally free, can, in fact, *never be so in this country.* A gloom hangs over them, through which they can *never hope to penetrate*, and they groan under a weight of prejudice from which they can *never expect to rise.* The consequence is, that intellectual effort is paralyzed, and morals amongst them are prostrated. Find them where you may, whether in Philadelphia, Cincinnati, Richmond, or Charleston, in a free or in a slaveholding state, you find them, with very few exceptions, the same degraded race. No individual effort, no system of legislation, can *in this country* redeem them from this condition, and raise them to the level of the white man, nor secure to them the privileges of freemen. *It is utterly vain to expect it.* And, sir, to procure for them *what they cannot have here*, and what the history of this enterprise has proven, can be secured to them elsewhere, is the object contemplated by this association; remembering always that in proportion as we benefit them, *we benefit ourselves.* Now, sir, I ask you, is it not amazing that such an enterprise should meet with opposition from any lover of his country—from any lover of freedom?'

'But, thank Heaven, sir, the opposition is feeble, in comparison with the encouragement and support which the Society meets with. In almost every State of this Union, the great body of the people are awaking to a sense of the vast importance of this undertaking. The ablest statesmen and politicians are espousing and advocating its interests—State societies and neighborhood societies, designed to co-operate with this are rapidly multiplying. The Legislatures of several of the States have pronounced favorably upon its plans and its proceedings; many of them contributing largely to its pecuniary resources—and, sir, the whole religious community of this widely extended republic, have declared it worthy of their confidence, and have resolved in their solemn assemblies to give to it their support.

Take for example, said Mr. H. the Methodist Episcopal Church—the Church to which I have the happiness to belong. At her General Conference (the highest assembly of that Church) which met in Philadelphia in May last, a resolution was adopted; and, I believe unanimously, recommending this Society to the patronage of the people of that communion. Sir, I know I am correct when I say, that this *whole* denomination, numbering in the United States nearly *six hundred thousand* (600,000) communicants, and not much short of *ten thousand* Ministers of different grades, unitedly approve of the objects of this Society. All the other leading denominations of the country, sir, do the same. In this, we all agree. The peculiarities of creed, of sect, and of party, are here forgotten, or lost in the glories of one common philanthropy. With such a general—almost *unanimous* testimonial of the approbation of the country, and with the blessing of Almighty God attending its exertions, there can be little room left to doubt, that the American Colonization Society will continue to rise and flourish, and ultimately accomplish the glorious undertaking in which it has engaged.'—*Sixteenth Annual Report.*

☞ The supporters of the Colonization Society are the best friends of the colored people! they constitute almost the entire nation!! and yet the colored people can never rise from their degradation here!!! What is the difficulty, Mr. Hammett?

☞ An Address on Temperance will be delivered at the African meeting-house in Belknap-street, by the Rev. JAMES D. YATES, on WEDNESDAY EVENING NEXT, at 7 o'clock; after which, a Temperance Society will be organized among the gentlemen, and another among the ladies. It is hoped that a general and punctual attendance will be given by our colored friends.

MARRIED—In Newark, on Thursday the 28th Jan. by the Rev. John W. Lewis, Mr Samuel Johnson to Miss Jane Jackson, both of Newark.

DIED—In Newark, on the 25th inst. Mrs Jane Mercer, wife of Mr Lewis Mercer, aged 28 years.

☞ We are happy to learn that Miss Crandall is not dispirited by the late disgraceful excitement at Canterbury, but will open her school for young ladies and misses of color.

Austin Steward and his friends, in Wilberforce, U. C. shall be heard next week.

☞ *Mr. Garrison left the city yesterday.—Letters may be directed to him at New-York, to the care of William Goodell, Esq. until the 20th instant.*

SACRED CONCERT.

THE members of the AMATEUR SOCIETY have the pleasure to inform their friends, that Mr. G. HAMLET, has arrived. Previous to his departure for the East, they intend giving a

CONCERT OF VOCAL AND INSTRUMENTAL MUSIC,

on MONDAY EVENING, April 8th, at the Mission House in Butolph Street.

The Orchestra will be under the Direction of Mr. GEORGE HAMLET.

Vocal Conductor, Mr. ELIJAH SMITH.

Tickets of admission, 25 cents, to be had at the Liberator Office, Mr. Peter Howard's, Cambridge Street, and at the door.

Doors open at 7, and the Concert to commence at half past 7 o'clock, precisely.

☞ For particulars see the Bills.

Boston, April 6, 1833.

List of Letters received at the office of the Liberator, since our last paper was issued.

Joseph Philips, London (Eng.); W. B. Bowler, Port-au-Prince; Estwick Evans, Washington, D. C.; J. Coffin, North Bringewater, Mass.; John Peck, Carlisle, Pa.; Elizur Wright, jr. Hudson, Ohio; D. T. Kimball, jr. Andover, Mass.; Henry E. Benson, Providence, R. I.; Samuel Palmer, Stoughton, Mass.; Wm. Biddle, New-York city; Adam Young, do. do.; Rev. George Bourne, do. do.; J. B. Vashon, Pittsburgh, Pa.; F. A. Hinton, Philadelphia, Pa.; Arnold Buffum, Providence, R. I.; Rev. Simeon S. Jocelyn, New-Haven, Ct.; Geo. W. Benson, Providence, R. I.; J. G. Whittier, Haverbill, Mass.; J. A. Stans, New-York city.

GRAND CONCERT OF SACRED MUSIC.

THE public is respectfully informed that a Concert of Sacred Music will take place in ST. PHILIP'S CHURCH, on Friday Evening, the 12th inst. under the direction of J. A. Stans.

Principal Vocal Performers.

Mrs. Lacey, Miss M. A. Robinson, Miss E. Kenton, Miss O'Brien, Mr. J. D. Connor, Mr. Morris Brown, Jr. Mr. Wm. Appo, Mr. J. Peterson, Mr. Wm. B. Harris,

Instrumental Performers.

Organ, Mr. Wm. Hameton, Jr. and Miss Jane Vogalsang. Violin, Mr. Francis Johnson, Messrs. C. and A. Plet, Mr. Wm. J. Poyer, and Mr. P. Thompson. Horn, Mr. W. Appo. Double Bass, Mr. Isaac Barbadoes.

ORDER OF THE CONCERT.—*Part 1st.*

A favorite Overture.

Chorus—We Praise thee O God,
All the Earth doth Worship thee.

Solo—Let the Bright Seraphim. Miss Robinson.

Trumpet Obligato. Mr. F. Johnson.

Chorus—To Thee all Angels cry aloud.
To The Cherubim and Seraphim.

Bass Solo and Chorus—Thou art the King of Glory, O Christ.

Duet—The Bird let Loose. Miss Kenton and Mr. Appo.

O Lord, in thee have I trusted.

Part Second.

Chorus—The Heavens are telling the Glory of God.

Duet—Graceful Consort. Mr. M. Brown and Miss O'Brien.

Chorus—Grand Hallelujah.

Solo—I know that my Redeemer liveth. Mrs. Lacey.

Grand Double Chorus—He gave them Hailstones for Rain.

Solo—On Mighty Wings. Miss E. Kenton.

Duet and Chorus—Hear my Prayer. Mrs. Lacey, Miss Robinson and the Choir.

Solo—Comfort ye my People. Miss O'Brien.

Chorus—Hallelujah to the Father.

Tickets 25 cents. They may be had at J. A. Stans, 157 Church-street, Mr. Hudson's, Chamber-street, [illegible] and Leonard-streets, Messrs. Firth & Hall's Music Store, Franklin Square, and at the door of the Church on the evening of the Concert.

J. A. STANS, *Vocal Conductor.*
J. D. CONNOR, *Assistant.*
FRANCIS JOHNSON, *Leader.*

Doors open at half past 6 o'clock—and performance to commence at half past 7 precisely.

NEW-YORK, April 2d, 1833.

PRUDENCE CRANDALL,

Principal of the Canterbury, (Conn.) Female Boarding School,

RETURNS her most sincere thanks to those who have patronized her School, and would give information that on the first Monday of April next, her School will be opened for the reception of young Ladies and little Misses of color. The branches taught are as follows:—Reading, Writing, Arithmetic, English Grammar, Geography, History, Natural and Moral Philosophy, Chemistry, Astronomy, Drawing and Painting, Music on the Piano, together with the French language.

☞ The terms, including *board, washing*, and tuition, are $25 per quarter, one half paid in advance.

☞ Books and Stationary will be furnished on the most reasonable terms.

For information respecting the School, reference may be made to the following gentlemen, viz:—Arthur Tappan, Esq., Rev. Peter Williams, Rev. Theodore Raymond, Rev. Theodore Wright, Rev. Samuel C. Cornish, Rev. George Bourne, Rev. Mr. Hayborn, *New-York city*;—Mr. James Forten, Mr. Joseph Cassey, *Philadelphia, Pa.*;—Rev. S. J. May, *Brooklyn, Ct.*;—Rev. Mr. Beman, *Middletown, Ct.*;—Rev. S. S. Jocelyn, *New-Haven, Ct.*;—Wm. Lloyd Garrison, Arnold Buffum, *Boston, Mass.*;—George Benson, *Providence, R. I.* Canterbury, (Ct.) Feb. 25, 1833.

THE ABOLITIONIST.

No. IV. VOL. I.—For APRIL.

THIS DAY published, *The Abolitionist, or Record of the New-England Anti-Slavery Society.* EDITED BY A COMMITTEE.

CONTENTS.—Progress of Principle; The South Sea Islander; Extract from Mr. Snelling's Address; Immediate Emancipation—No. IV.; Appropriations to the Colonization Society; Levying on Slaves; Change of Sentiment; A Canterbury Tale; New Anti-Slavery Societies; Abolition of Slavery in the British Colonies; Missionaries in Jamaica.—POETRY—Ye who in bondage pine.

'I have made myself industrious in the circulation of Garrison's paper at the south, as the best means of advancing the Colonization Society.'

MOORE & BROTHER

RETURN their thanks to their friends and the public for their patronage.—They still continue to keep on hand an assortment of

LADIES' AND GENTLEMEN'S BOOTS AND SHOES,

AT THEIR STAND—No. 163, Pine-street, above Sixth-street. PHILADELPHIA, Dec. 1832.

LITERARY.

[From the Abolitionist.]

YE WHO IN BONDAGE PINE.

I.

Ye who in bondage pine,
Shut out from light divine,
Bereft of hope;
Whose limbs are worn with chains,
Whose tears bedew our plains,
Whose blood our glory stains,
In gloom who grope:—

II.

Shout! for the hour draws nigh,
That gives you liberty!
And from the dust,—
So long your vile embrace,—
Uprising, take your place
Among earth's noblest race,
By right, *the first!*

III.

The night—the long, long night
Of infamy and slight,
Shame and disgrace,
And slavery, worse than e'er
Rome's serfs were doomed to bear,
Bloody beyond compare—
Recedes apace!

IV.

See! in the East breaks forth,
Kindling the West and North,
The glorious dawn
Of FREEDOM's natal day,
That shall your race repay
For years of misery—
Ages of scorn.

V.

For every tear of wo
Ye 've shed—for every blow
By tyrants given;
For all your groans and sighs
Your agonizing cries,
Piercing the far off skies,
And moving Heaven:—

VI.

Impartial Providence
A splendid recompense
Will you insure:
For you, wealth, station, fame,
A proud and deathless name,
And the world's loud acclaim,
Time shall procure.

VII.

Lorn Africa once more,
As proudly as of yore,
Shall yet be seen
Foremost of all the earth,
In learning, beauty, worth—
By dignity of birth
A peerless queen!

VIII.

Speed, speed the hour, O Lord!
Speak, and, at thy dread word,
Fetters shall fall
From every limb—the strong
No more the weak shall wrong,
Be sung by all!

Boston, March 20, 1833. W. L. G.

ODE TO THE SAVIOUR.

BY THE REV. HENRY MILMAN.

—For thou wert born of woman! thou didst come,
Oh Holiest! to this world of sin and gloom,
Not in thy dread omnipotent array,
And not by thunders strewed
Was thy tempestuous road;
Nor incense burnt before thee on thy way;
But thee, a soft and naked child,
Thy mother undefiled
In the rude manger laid to rest
From off her virgin breast.

The heavens were not commanded to prepare
A gorgeous canopy of golden air:
Nor stooped their lamps th' enthroned fires on high:
A single silent star
Came wandering from afar,
Gliding unchecked and calm along the liquid sky;
The eastern sages leading on
As at a kingly throne,
To lay their gold, and odors sweet,
Before thy infant feet.

The earth and ocean were not hushed to hear
Bright harmony from every starry sphere;
Nor at thy presence, broke the voice of song
From all the cherub choirs,
And seraphs' burning lyres,
Poured through the host of heaven the charmed clouds along,
One angel-troop the strain began,
Of all the race of man
By simple shepherds heard alone,
That soft Hosanna's tone.

And when thou didst depart, no car of flame
To bear thee hence in lambent radiance came;
Nor visible angels mourned with drooping plumes;
Nor didst thou mount on high
From fatal Calvary
With all thy own redeemed outbursting from their tombs;
For thou didst bear away from earth
But one of human birth,
The dying felon by thy side, to be
In Paradise with thee.

Nor o'er thy cross the cloud of vengeance brake;
A little while the conscious earth did shake
At that foul deed by her fierce children done;
A few dim hours of day
The world in darkness lay,
Then basked in bright repose beneath the cloudless sun,
While thou didst sleep within the tomb,
Consenting to thy doom;
Ere yet the white robed angel shone
Upon the sealed stone.

And when thou didst arise, thou didst not stand
With devastation in thy red right hand,
Plaguing the guilty city's murtherous crew;
But thou didst haste to meet
Thy mother's coming feet,
And bear the words of peace unto the faithful few;
Then calmly, slowly didst thou rise
Into thy native skies,
Thy human form dissolved on high
In its own radiancy.

THE FASHIONABLE FAREWELL.

A FRAGMENT.

The moment now was come. And they must part!
Though filled with sorrow was the lover's heart,
The gushing tears, he strove in vain to stay,
Spite of himself, would force themselves away.
His power they spurned—as proud Canute's command
The rushing waves despised!—he took her hand,
And while a brimming tear-drop on it fell,
In broken murmurs sighed a sad 'farewell.'
She moves her lips—she strives in vain to speak,
While hope's fresh tide forsakes her pallid cheek.
She turns her head, her tell-tale face to hide—
She looks again—he is not by her side!
He 's gone! and months, long months will now roll by
Ere she again shall meet that deep bright eye!
With slow and lingering step she left the place,
Where she no more could see that beauteous face.
She sought her chamber's solitude—and unrestrained,
Threw off the calmness she so late had feigned,
And in a flood of tears gave copious vent
To all the grief within her bosom pent,
She wept for him until her eyes were sore,
And after that—*she thought of him no more!*

MISCELLANEOUS.

[From the Monthly Traveller.]

A SKETCH.

BY AN EYE-WITNESS.

We were this night becalmed, between Cape Matapan and Cuigo. This passage on the east of Matapan, forms a deep bay, in which vessels are frequently becalmed, and drift in on the Moriot shore. Here the pirates had plundered several vessels with impunity; and our business being pirate hunting, an extra look out was ordered for the morning watch. At break of day, a small vessel was seen in shore of us, apparently standing towards us, with a light wind off shore; this was reported, and the hands turned up to man all the boats, should it appear necessary to chase. As the sun rose, we saw she was a small black looking schooner, with all sail set; but as she appeared to yaw about in a very suspicious manner, the first and second cutters were manned and ordered to board her. The first cutter being the fastest boat belonging to the brig, I got charge of her and pushed off in high spirits, every moment anticipating some new adventure from the strange looking vessel; as we neared her, we saw her main boom jibing from quarter to quarter, her running rigging hung loose, and not one appeared on her decks. We hailed her in English and Italian, but got no answer;—upon this, I thought it prudent to lie to for the other boat, before we attempted to board. The oars had hardly ceased to plash, when we heard from the schooner a most hideous yell—it thrilled through me—we all seemed paralyzed;—our eyes were immediately turned to the vessel, where we saw looking over the gangway, a black, bristly head, whose glaring eyes seemed fixed eagerly upon us. I felt for a moment unnerved: I looked at my boat's crew, all were pale. 'Sure, sir, it is the devil,' said Kelley, 'coxon.' 'Devil or Greek,' said I, 'Kelley, we must board her.' 'She's haunted,' said the bowman, 'and I'd sooner fight a score of Greeks than one ghost.' I saw most of my crew thought the same. At this moment I saw the second cutter was coming up fast with us. 'They will be aboard first,' I observed. 'Indeed they'll not,' was responded fore and aft; and devil or ghost was forgotten in their efforts for the credit of their boat. In a few moments we were along side; at this moment another yell saluted our ears; I look up and saw a large black Newfoundland dog, looking over the quarter. (This was Kelley's devil.) No human being appeared, I jumped on board—the dog jumped towards me—at this moment, my feet slipped, and I fell on the deck; an exclamation from Kelley caused me to look around, and I found I had slipped in a puddle of congealed blood, which I now saw trailed aft to the cabin. On looking round, I found the main hatch off—the hold nearly empty—the deck strewed with broken cases and empty packages. The bloody tracks over the deck struck a chill through my whole frame, and I felt sick at the thought of farther search. The other boat coming along side at the moment rallied my spirits, and I went towards the cabin; at the door lay the dog, whining, and looking down. The entrance to the cabin was narrow and dark—going down, I stumbled over something which threw me almost headlong into the cabin;—upon recovering myself, a most horrid spectacle met my view—I felt stupified, and remained motionless for some minutes. I was roused by the hailing of the officer in charge of the other boat, but I could not answer him—I was speechless with horror—my eyes were fixed on the objects before me. Round the cabin table were seated three ladies and two gentlemen, bound to their chairs, and their throats cut from ear to ear! On the lap of one lady lay a child, apparently two years old, murdered in the same barbarous manner. At the foot of the stairs lay a body, (over which I had fallen,) apparently that of the captain, mangled horribly. The cabin floor was a pool of congealed blood, and it was with difficulty I kept my feet. I was now joined by the officer of the boat, who, in searching the forecastle, found four men murdered and every thing plundered. The cabin had been stripped of every thing portable. Heart sick, I left the cabin and its horrors—the air on deck recovered me. From our examination, we supposed the schooner to be Austrian, and the passengers French—nothing was living but the dog. Leaving the vessel in charge of the cutter, I returned to the brig, to make my report; the appearance of my clothes, saturated with blood, gave horrid effect to my recital, at the bear thoughts of which my auditors turned pale. 'Sweep down towards her,' said Capt. R———. In half an hour we were along side of her. 'Come on board with the second cutter, and bring the dog with you,' was the next order. 'Ay, ay, sir,' reponded the officer. The hands were soon in the boat—but not so easy the dog; coaxing and blows were in vain tried, he retreated to the cabin, and there kept his pursuers at bay. Faithful to the last, the poor animal refused to desert the remains of his friends, and the boat came without him.—A light breeze springing up, we made all sail, and soon lost sight of this floating evidence of Greek atrocity.

ATTACK ON A SLAVING VESSEL. 'In an instant the black Spanish auxiliaries sided with Pear, and Bang, and the negroes, and joined in charging the white Spaniards, who were speedily driven down the main hatchway, leaving one half of their number dead, or badly wounded, on the blood-slippery deck. But they still made a desperate defence, by firing up the hatchway. I hailed them to surrender. "Zounds," cried Jigmaree, "there 's the clink of hammers; they are knocking off the fetters of the slaves." "If you let the blacks loose," I sung out in Spanish, "by the Heaven above us, I will blow you up, although I should go with you! Hold your hands, Spaniards! Mind what you do, madmen!" "On with hatches, men," shouted Tailtackle. They had been thrown overboad, or put out of the way; they could no where be seen. The firing from below continued. "Cast loose that carronade there: clap in a canister of grape—so—now run it forward, and fire down the hatchway." It was done, and taking effect amongst the pent up slaves, such a yell arose—oh God! oh God,—I can never forget it. Still the maniacs continued firing up the hatchway. "Load and fire again." My people were now furious, and fought more like incarnate fiends broke loose from hell, than human beings. "Run the gun up to the hatchway once more." They ran the carronade so furiously forward, that the coaming, or ledge round the hatchway, was split off, and down went the gun, carriage, and all, with a crash into the hold. Presently smoke appeared rising up the fore hatchway. "They have set fire to the brig; overboard! regain the schooner, or we shall all be blown into the air like peels of onions!"' [Blackwood's Magazine.]

The following anecdote is related in the London New-Monthly Magazine for last month.

'In that inglorious attack on Buenos Ayres, where our brave soldiers were disgraced by a recreant general, the negroes, slaves as they were, joined the inhabitants to expel their invaders. On this signal occasion, the city decreed a public expression of their gratitude to the negroes, in a sort of triumph, and at the same time awarded the freedom of eight of their leaders. One of them having shown his claims to the boon, declaring that to obtain his freedom had all his days formed the proud object of his wishes, his claim was indisputable; yet now, however, to the amazement of the judges, he refused his proffered freedom! The reason he alleged was a singular refinement of heartfelt sensibility:—'My kind mistress,' said the negro, 'once wealthy, has fallen into misfortunes in her infirm old age. I work to maintain her, and at intervals of leisure she leans on my arm to take the evening air. I will not be tempted to abandon her, and I renounce the hope of freedom, that she may know she possesses a slave who will never quit her side.'

A dark cloud is gathering over the South, and will ere long burst upon their guilty heads. The cries of the oppressed has reached heaven; already the glittering sword of justice is unsheathed, and the destroying angel is commissioned and waiting the final order, that shall drench the land with the blood of the whites. The sable sons of Africa will improve the opportunity afforded by the disaffection of the southern states, to rise and assert the liberty given them by the King of Heaven. The militia being called to the field to support the whim of a few miserable fanatics, a fine field will be opened for the slaves to take the vengeance which is their due. While the South Carolinians are marching to the field of mortal combat, they will hear the unwelcome sounds of massacre from behind, which will ring in their ears the death knell of their hopes. Thus are the southern Nullifiers placed between the sword of justice, and the knife of the assassin. May the God of Heaven direct the event.—*Castleton Statesman.*

THE WIFE. How sweet to the soul of man (says Herocles) is the society of a beloved wife, when wearied and broken down by the labors of the day: her endearments soothe, her tender cares restore him. The solicitudes and the anxieties, and the heaviest misfortunes of life, are hardly to be borne by him who has the weight of business and domestic cares at the same time to contend with. But how much lighter do they seem, when, after his necessary avocations are over, he returns to his home, and finds there a partner of all his griefs and troubles, who takes for his sake her share of domestic labors upon her, and soothes the anguish of his anticipation! A wife is not, as she is falsely represented and esteemed by some, a burden or a sorrow to man. No; she shares his burdens and she alleviates his sorrows; for there is no difficulty so heavy or insupportable in life, but it may be surmounted by the mutual labors and affectionate concord of that holy partnership.

Anecdote of Bentham.—His table-talk partook largely of reminiscence of by-gone days; bnt he would now and then indulge in some lively sally upon those who were his guests. To one of them a gentleman, alike distinguished by the honesty and earnestness of his opinions, and by the talent with which he supports them with his pen, but to whose conversation Garrick's joke on Goldsmith might be applied—

'He writes like an angel, but talks like poor Poll.'

Mr. Bentham once said whilst at table, 'J——, take that pen in your hand.' The pen was taken, 'There; now J——, you are one of the cleverest fellows in England. Put it down.' The pen was laid down. 'There; now, J——, you're one of the greatest noodles I know of. Don't talk; write!—write!'—*Annual Biography.*

Sagacity of a Horse.—A few nights since, a girl in Abercorn street, was passing the end of the house where she lives with a horse and cart, when the horse all at once stopped as if he had seen a bogle. It being quite dark, the girl could see nothing, and though she attempted to urge the horse forward, it would not move a step. The girl dismounted to see what was the matter, and to her surprise found a man lying drunk straight across the path. As soon as he was removed, the horse passed quietly on.—*Paisley Advertiser.*

Spill water on the sand and gather it up again, destroy life and restore it, persuade yesterday to give back its departed hours, and make that which has been not to have been; then may a man be persuaded to love a second time, her whom he hath ceased to love. Love may exist forever, but it can only exist once. This is the only true theory of the utility of love. A man may love more than once, but he cannot love the same person more than once. Seldom does he attempt it, and if he does, he is sure to fail.

Steam-boats.—A Paris paper says that the French are about to follow the example of the United States in establishing lines of Steamboats along the coast. Two superb boats have been built at Bordeaux, to ply between that port and Havre. A similar enterprise was in progress at Marseilles, and the boats which now run from that port to Naples, are to extend their communication to Havre, touching at the intermediate ports. Steamboats now run from Havre to Hamburg, and thence during the summer to St. Petersburg.

The first month of marriage is called the honeymoon by way of courtesy, even as they who wear black clothes at the decease of a relative or friend, are said to be in mourning; which is indeed a most inaccurate expression, seeing that he who has a legacy and wears black, mourns not so much as he who, expecting a legacy and receiving none, wears not black.

The London Times confirms the statement that the slaves are to be emancipated *without compensation to the slave owners*, and reasons thus (correctly we think,) on the subject:—

'The slave-owners have certainly, in strict law, a property in their slaves. The owners of Gatton, Dunwich, and Old Sarum had also a legal property in their boroughs; but property based on the violation of the claims of humanity is no more sacred than that founded on the violation of constitutional principles. Public opinion blasted the claims of the boroughmongers before the annihilating sweep of schedule A, and no man dared ask an indemnity for the money-value of a flagrant instrument of wrong. The public voice has denounced with equal emphasis and indignation the disgusting system of slavery; and our opinion decidedly is, that neither the Parliament nor the people of England will listen to any arrangement which admits the claims of the dealers in human flesh, though a *bona fide* price may have been given for that flesh.'

We have received accounts from the Landers; and I am sorry to say they are by no means cheering.—The expedition had arrived at Accra, but had been unable to proceed onwards, on account of a violent quarrel that had taken place between the commanders.

A dreadful fire lately occurred in London, which proved fatal to a mother and three of her children.—They were burnt to cinders. At this fire, the London Engine Establishment appeared for the first time.—They are a kind of fire police, and may be compared to the Pompiers of Paris. Their dress is a blue uniform, bound with red; each man is numbered, and the head is covered with a black iron helmet.

According to Dr. Ure, there were in 1830, 205 burning volcanoes on the globe. Of these 107 occur on islands, and 98 on continents, but ranged mostly along their shores.

It appears by the London True Sun, that Mr. John Leman, who resides at Nottinghamshire, is about to recover an immense property, titles, &c. which has been in Chancery 52 years!

The price on the stamps of newspapers in England is to be reduced from 4 pence to 2 pence.

The question was asked a few days ago, says the Salem Mercury, why the caucus for nominating a Governor was to be held at Lowell? The answer was that there was *more machinery* there than in any other town in the State.

Letters from Washington were received in this city on Saturday last, announcing that the President of the United States intends to visit New-England in June next, and will probably pass the next anniversary of independence in Boston.

MORAL.

APOSTACY OF MAN.

That God hath withdrawn himself, and left this his temple desolate, we have many sad and plain proofs before us. The stately ruins are visible to every eye, that bear in their front (yet extant) this doleful inscription—'*Here God once dwelt.*' Enough appears of the admirable frame and structure of the soul of man, to show that the Divine presence did sometimes reside in it; more than enough of vicious deformity to proclaim he is now retired and gone. The lamps are extinct, the altar overturned; the light and love are now vanished, which did the one shine with so heavenly brightness, the other burn with so pious fervor; the golden candlestick is displaced, and thrown away as a useless thing, to make room for the throne of the Prince of Darkness; the sacred incense, which sent rolling up in clouds its rich perfumes, is exchanged for a poisonous, hellish vapor, and here is, 'instead of a sweet savor, a stench.'—The comely order of this house is turned all into confusion; 'the beauties of holiness' into noisome impurities; 'the house of prayer into a den of thieves,' and that of the worst and most horrid kind; for every lust is a thief, and every theft a sacrilege; continual rapine and robbery are committed upon holy things. The noble powers which were designed and dedicated to Divine contemplation and delight, are alienated to the service of the most despicable idols, and employed into vilest intuitions and embraces; to behold and admire lying vanities, to indulge and cherish lust and wickedness. What have not the enemies done wickedly in the sanctuary? How have they broken down the carved work thereof, and that too with axes and hammers, the noise whereof was not to be heard in building, much less in the demolishing this sacred frame! Look upon the fragments of that curious sculpture which once adorned the palace of that great king; the relics of common nations; the lively prints of some undefaced truth; the fair ideas of things; the late legible precepts that relate to practice. Behold! with what accuracy the broken pieces show these to have been engraven by the finger of God, and how they now lie torn and scattered, one in this dark corner, another in that, buried in heaps of dirt and rubbish; there is not now a system, an entire table of coherent truths to be found. or a frame of holiness but some shivered parcels. And if any with great toil and labor, apply themselves here to draw out one piece, and there another, and set them together, they serve rather to show how exquisite the Divine workmanship was in the original composition, than for present use to the excellent purposes for which the whole was first designed. Some pieces agree, and own one another; but how soon are our inquiries and endeavors non-plussed and superseded! How many atte[...] have been made, since that fearful fall [...] ruin of this fabric, to compose again the tr[...] of so many several kinds into their distinct [...] ders, and make up frames of science, or [...] ful knowledge; and after so many ages, [...] ing is finished in any one kind! Someti[...] truths are misplaced, and what belongs to [...] kind, is transferred to another, where it [...] not fitly match; sometimes falsehood inser[...] which shatters or disturbs the whole fr[...] And what is by much fruitless pain done [...] one hand, is dashed in pieces by another; [...] it is the work of a following age to sw[...] away the finespun cobwebs of a former. [...] those truths which are of greatest use, tho[...] not most out of sight, are least regarded: [...] tendency and design are overlooked; or [...] are so loosened and torn off, that they ca[...] be wrought in, so as to take hold of the [...] but hover as faint, ineffectual notions [...] signify nothing. Its very fundamental po[...] are shaken and disjointed, and their order [...] wards one another confounded and broke[...] so that what is judged considerable is not [...] sidered, what is recommended as eligible [...] lovely is not loved and chosen. Yea, the [...] which is after godliness is not so much dis[...] lieved, as hated, held in unrighteousness; [...] shines as too feeble a light in that malig[...] darkness which comprehends it not. You co[...] amidst all this confusion, as into the ru[...] palace of some great Prince, in which you [...] here the fragments of a noble pillar, there [...] shattered pieces of some curious imagery, [...] all lying neglected and useless among [...] of dirt. He that invites you to take a view [...] the soul of man, gives you but such a[...] prospect, and doth but say to you, 'Behold [...] desolation;' all things rude and waste. So [...] should there be any pretence to the Div[...] presence, it might be said, If God be he[...] why is it thus! The faded glory, the dark[...] the disorder, the impurity, the decayed st[...] in all respects of this temple, too plainly sh[...] the great inhabitant is gone.'—*Howe's Li[...] Temple.*

PROSPECTUS.

Attention is asked to the following prin[...] ples:—

I. The MORAL GOVERNOR OF THE UNI[...] VERSE has made known His will respecting the crimes which are to be found among [...] family of man.

II. It becomes erring creatures to regul[...] their conceptions of things, and their every [...] tion, by the decisions of an unerring will.

III. The record of that will declares th[...] the Creator 'hath made of one blood all [...] tions of men, for to dwell on all the face of the earth:' hence,

IV. All men, of every color, and of ev[...] clime, are our brethren, accountable to [...] same Power which has created them and u[...]

V. All men, of every color, and of eve[...] clime, are to be treated as our equals, a[...] respects their participation in those inher[...] attributes which *we* can 'neither give nor ta[...] *away*'—to wit: 'life, liberty, and the pu[...] of happiness.'

VI. No one, under the broad heavens, [...] any right whatever to tamper with the un[...] ing workmanship of Almighty God, by cha[...] ing an unoffending fellow creature to perp[...] ual servitude of body and degration of sou[...] hence, that God has commanded—'break e[...] ery yoke, undo the heavy burdens, and let the oppressed go free.'

VII. SLAVERY, all over the world, MU[...] BE OVERTHROWN, or the millenial peri[...] promised in the christian scriptures, will ne[...] er take place.

VIII. SLAVERY, ALL OVER THE WORLD, MUST BE OVERTHROWN, EITHER BY THE MORAL STRENGTH OF THE FRE[...] *or the physical force of the enslaved.*

IX. It is our duty, since 'the earth is the Lord's and the fulness thereof;' and, s[...] the knowledge of His name is to cover [...] globe, as the waters cover the sea; to [...] with faithfulness, all the moral strength w[...] we possess, *in breaking down every barrier [...] prevents the preaching of the gospel of [...] Christ 'to* EVERY *creature.'*

X. It is unjust, cruel, oppressive and dan[...] gerous, to countenance, in any way, a syst[...] which has for its base a direct violation of the Divine Law—'*Thou shalt not steal;*' wh[...] inevitably tends to violate *all* the comma[...] of Him who made us;—which breeds mut[...] enmity between its author and its subject;—which multiplies crime, like the drops of [...] morning;—which weakens, to a fearful exte[...] the sacred ties of social life;—which de[...] the right of God's creatures to read His wo[...] and shuts out the light of education from [...] mortal minds;—which throws into cont[...] jeopardy the existence of nations, and the peace and prosperity of individuals.

XI. No crime can be adequately concei[...] ed of, until it is brought to the light of tru[...] and all its bearings examined; nor can a[...] evil be driven from the enclosures of hum[...] intercourse, unless it is arraigned, tried a[...] condemned, by the best laws which can [...] brought to operate for the regulation of du[...]

XII. THE UNITED EFFORT OF ALL W[...] THUS DESIRE TO REGULATE THEMSELVES [...] *all that is required, under God, to banish* SL[...] VERY, *with its kindred crimes, from this co[...] try, and from the world.*

On these principles, THE EMANCIPATOR [...] put in operation. Speaking from them, [...] from their various relevancies, this paper w[...] advocate

THE ENTIRE AND IMMEDIATE EMAN[...] CIPATION OF ALL SLAVES.

Such a course will be advocated, because [...] is THE ONLY JUST, WISE, SAFE, AND ADVA[...] TAGEOUS COURSE which can be pursued.—FACTS will be adduced to support appea[...] Appeals will be made in the spirit of kindnes[...] Kindness will be sustained by the force [...] conviction. Conviction will be grounded [...] the power of truth. Truth will be perseve[...] in, until labor shall cease.

'THE EMANCIPATOR' will be printed with [...] small type, on a super royal sheet, and publish[...] New-York, every Saturday. Besides original and [...] lected articles on the subject of SLAVERY, relig[...] literary, miscellaneous, and news items, of a valu[...] character, will find places.

The conditions of publication are $2,00 per an[...] [three copies for $5,] PAYABLE IN ADVANCE—on receipt of the first number.

CHARLES W. DENISON.

NEW-YORK, March 9, 1833.